

ANUYAKA XYIL

StoA I. (CXYI.)

The Deities- are the ASWINS ; the *RisM* is
 KAKSHIVAT ; the inei. ^
 is *Trishtulh*.

1. In like manner as a -worshipper
 strews the
 sacred grass for the NASATYAS, so do. I
 urge on
 their laudations,—as the wind drives on
 the clouds,—
 they who gave a bride to the youthful
 VTMADA,*
 and bore her away in their car,
 outstripping the
 rival host,
2. NAsATTAS, borne by strong and rapid
 (steeds),
 and (urged) by the encouragements of
 the gods,
 the ass of you, thus instigated, overcame
 a thousand
 (enemies), in conflict, in the war grateful
 to TAMA.

3. TUGHA,^c verily, ASWIKS, sent (his son,)
 BHUJYTJ

^a See p. 294. The story told by the Scholiast is,
 that *Yimada*,
 having won his hride at a *woayamvara*, or * choice
 of a husband
 by a princess,* T^as stopped, on Ms way home, by his
 unsuccessful
 competitors, Avhen the *Aswlns* came to his succour,
 and placed
 the bride in their chariot, repulsed the assailants,
 and carried
 the damsel to the residence of the prince.

^b An ass (*rasaMa*] given by *Prajapati*. The chariot
 of the
*As win** is drawn by two asses (*<rdsaJJidraswinoJi*)—
 Niglianfa, I.,

14. Or it may mean " one going swiftly ; '* and the

rest of the
passage, "obtained precedence, for the *jiswins*, over
other gods in
the oblation, through hitf mastering the stanzas
declared by
Prajt'ipatl"

^c Sec p. 289. *Titgray~ii* is said, was a great Mend
of the *Aswim*.
Being much annoyed by enemies residing in a
different island,